2: Schapera E-4, 5 (no date)1930
FX13 Hottentot
Bushmen FX10

made by themselves, and metal pots, spear heads, knives, trade beads, 438
etc., which they obtain through the Heikum from the OvaKwangari 439
and MaMbukushu further north. The Naron to the east trade their skins, and formerly also ivory and ostrich feathers, with the BaTawana to the north-east for tobacco and millet. Ostrich egg-shell beads are bartered to the Bantu by all the Bushman tribes. The Koon at Naosanabis in the south, a branch of the /nu//en, are known to make them especially well, and their beads are always in great demand, passing through the Naron and the Auen to the Bantu tribes further north and east, who pay highly for them. For a chain of these beads passing round the waist the MaMbukushu, for example, give a large basket of millet, the BaTawana a large roll of tobacco, the OvaMbo an iron spear head, and so on. The Naron also trade their skins to Europeans and BeChwana for tobacco, dagga, or trade goods, and the latter, again, they pass on to the Auen.

The extensive scale on which this trade is carried out would seem to imply the existence of regulated trading communications between the different tribes. Unfortunately, there is extremely little information bearing on this point. Markets are apparently not held, the transfer [443]
of goods, as far as can be determined, being effected almost entirely 437
through special trading visits from one group to another. Kaufmann describes the way in which such trading visits are conducted among the Auen. A small number of men and women go to the camp of the band with whom they wish to trade, laying down their weapons beforehand. Permission to enter is then given, and the barter proceeds. He adds that even if two bands are at enmity, as often happens, [114]
women will, nevertheless, go from one to the other in order to trade. This statement, however, needs to be confirmed. Passarge also suggests that the Bantu tribes of this region probably send periodical trading caravans to the different Bushman tribes, and quotes as an illustration the fact that in former times at least the OvaMbo would, with the permission of the Bushmen, go on special trading visits to obtain copper in the Otavi district of South-West Africa.

Property and Inheritance

The economic life of the band, although in effect it approaches a 421
sort of communism, is really based on the notion of private property.[1]
The only thing owned in common is the land, and even here, as we 423

[1] Kaufmann, "Die Auin," 155–6; Seydel, "Aus der Namib," 304; D. F. Bleek, *Naron*, 36, 16; Lebzelter, "Bei den !Kuñ-Buschleuten," 13, 16.